

Transformation's Model Of Indonesian Agricultural Spirit Across Time And Across Area: "Gotong Royong" And "Lumbung Desa"¹

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DOI: 10.29322/IJSRP.11.02.2021.p11079

<http://dx.doi.org/10.29322/IJSRP.11.02.2021.p11079>

Abstract: The agricultural development, which is capitalistic-biased, leads to the industrial economy with the impacts on the loss of "gotong royong" culture, increasing individualism, social gap, and environmental degradation. This study aims to explore the agricultural spirit through the diction of Indonesian popular songs across time, its conservation, and transformation. The current research applies an interdisciplinary approach, documentary method, and agricultural ethnography. The result shows that the Indonesian agricultural spirit's content is the spirit of gotong royong and self-help, the roles of village food bank as the supporter of food security. The agricultural spirit functions to empower the farming, resistance to the policy that ignores the sociocultural capital. It recommends that the state protect and facilitates the development of agriculture within the Indonesian character. The conservation model of agricultural spirit "gotong royong" puts the farmers as the subject, maintaining the environmental harmony, empowering roles and functions of "village food bank" as the partners of Bulog. The model of agricultural transformation of "gotong royong" strengthens the spirit of gotong royong through widening the cooperation, revitalizing the roles of Bulog. Village food bank is widened as the partners and the central distribution of subsidy, the need and market of the agricultural product at national through village level, in order that the program of food security can be realized and controlled easily. For that reason, it is recommended that the state empower the consciousness along together for collaboration with research institution, universities, local hero, volunteers, and community in order to develop the agriculture within Indonesian character.

Keywords: transformation model, gotong royong spirit, collaboration, revitalization of the roles of village food bank and Bulog

I. INTRODUCTION

So far, the agricultural capital is seen as the physical capital such as land, money, and industrial equipment (Awan and Suparmoko, 2002; Martono, 2008). National development, which is capitalist-biased, brings about the development that is reduced in the industrial economy, which tends to depend on physical capital and ignore the social-cultural capital (Suparlan, 2007). This problem tends to raise other problems such as the sprawling cultural attitude of "gotong royong" and increasing individualism. The attitudes lead to social gaps, environmental degradation, and social gaps among the people. The farmer's low level of prosperity is, among others, caused by the development, which stands for the big industry and property business. The cultural diversity in each area is a bog potency and supporting agricultural development power based on local wisdom. This condition triggers concerns among the musicians, from Ki Nartosabdo up to Slank, who wrote the song lyrics on the agricultural system within Indonesian character (Salamah et al., 2017).

Indonesia is an agricultural state which has great potency and abundance of resources in agricultural product. In food crops, Indonesia has various plants, supported by the different tropical climate conditions, such as rice, sow-bean, corn, sorghum, groundnuts, cassava, and many other tubers. As a tropical country, Indonesia has a very good potency of superior agriculture products, as the fresh product's main product, such as fruits and vegetables. The other superior product is many kinds of herbs, condiments, and biofuels (Salamah et al., 2017).

In Indonesia, archeological data witnesses that planting rice and other tubers has been known since the prehistorical eras (Widyantoro, 1989:2). In the Hindu-Buddhism era, the agricultural activity has a rapid development, cultivating the soil and the managed irrigation were known (Tugu Inscription in the 5th C and Harinjing inscription dated back 726 Caka, in Callenfels, 1954:115-130).

In Indonesian agricultural life, there is a belief that there is good and bad power among the people in a village community. For the agricultural people, the worship of the Goddess Dewi Sri or Sang Hyang Sri or Goatau Dewi Sri is believed to increase the harvest and keep the harmonious life in this world (Setten, 1979:32-33; Santiko, 1977). In this era, the belief in the One God manifested in traditional rites is dissolved. This belief impacted the disappearance of the "gotong royong" culture among

¹ Gotong Royong is accomplishing a particular work by a group of people as a form of solidarity. Lumbung Desa is village Food Bank

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Indonesia's farmer community. The vanish of gotong royong in an agricultural society can be traced back to applying the green revolution in the "Repelita I" in 1969.

The notion of green revolution manifested in the Repelita 1 seemed to be a very great idea under capitalism. Still, in its implementation, it eliminated the socio-cultural aspects and local wisdom. All areas are formatted in a uniform to plant rice so that it assumed all kinds of soil are suitable to plant rice, and all Indonesian people consume rice. In the 1980s, Indonesia succeeded in exporting rice, but shortly after that, in the 1990s, there has been a significant shift from agriculture to agricide (Abbas, 1997; Irawan and Suparmoko, 2002). Imported rice seeds remove the local rice seeds. This practice brought about the destroyed soil, it was called "Bentat," a polluted environment, and rice product drastically decreased. This situation forced the government to import rice in a large amount. The farmers are stripped away by the industrial development and worsened by poverty, and eventually, they become the object of industrialization (Salamah et al., 2017).

From the chronology of the ruined agriculture above, it is necessary to consider agricultural development by applying socio-cultural transformation in Indonesia's agricultural system. Under the old concept, the Indonesian farmer is positioned as the object exploited by the "physical" capital owner. It should be socio-agricultural capital posits the farmer as the independent subject. In doing so, agriculture will contribute to building a system and agriculture product with the Indonesian character.

Traced back from the paradigm of agricultural development, the spirit of agriculture in popular songs' dictions emerged as the reaction to the dissatisfaction of the existing paradigm. In the current situation, agriculture is only seen as the economic system or the narrower conception of the production system (Arifin, 2007; Adam, 2008).

It is borrowing the ideas of Fukuyama (1999) that stated that the social-cultural capital plays the most important roles in strengthening the modern people life. Many problems and deviations happened in many countries, with the main cause is the ignored social-cultural capital. The weak socio-cultural capital will lessen the spirit of gotong royong, worsen poverty, increase unemployment, crimes, and hamper any effort to improve the people's welfare.

In supporting the argument above, the current study is conducted to collect valid information on the essence of spirit and function of agricultural spirit in the dictions of Indonesian popular songs, its conservation model, and agricultural spirit transformation. The model refers to the notion to bring the position of farmer back as the independent subject through the socio-cultural approach, in line with the necessities, the progress of science and technology in the realm of agriculture. The current study's benefit is beneficial for those involved in education, environmental studies, tourism, and the development of agriculture with the cultural paradigm. Though the current research covers the study of song lyrics, the study uses field data, history-archeology, and sociology to implement the model of conservation and transformation of agriculture in a wider scope.

II. RESEARCH METHOD

The current study harnesses the interdisciplinary approach with the methods of ethno-agricultural and documentation study. The interdisciplinary and ethno-agricultural approach and the documentation are considered suitable for this research to explore the values of local wisdom and the agricultural spirit with Indonesian character. The data exploration results are harnessed to formulate the model of conservation and transformation of agriculture, which is dignified, progressive, independently, sustainable, and within Indonesian character. The research design is a development of applied research of ethno-agricultural adapted from Borg & Gall (2007). The research's main goal is the formulated model of agriculture that is progressive, sustainable, and within Indonesian character. The research design is described in the following diagram:

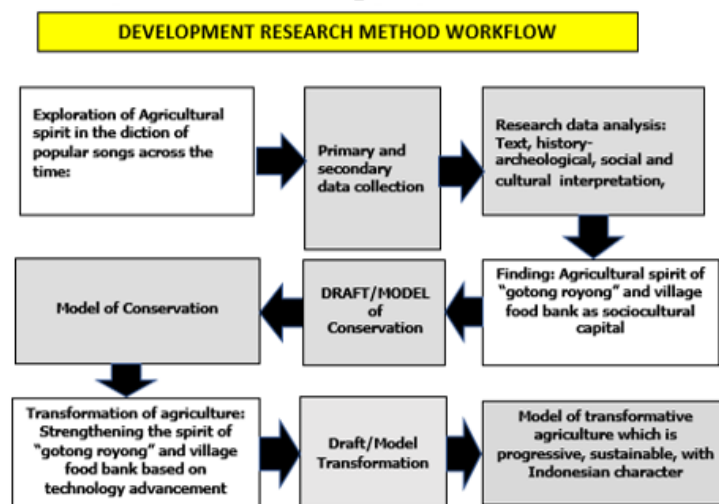


Chart 1: Adaptation from Borg and Gall Method (2003)

Data And Data Sources

The research data of agricultural spirit involves the dictions of popular songs Indonesia across the times, data of history-archeology, and data of socio agriculture. The primary data sources are the texts of song lyrics inspired by the agriculture of across the time. The secondary data are inscribed, interviews with the informants understanding the agricultural system across the time, with the Indonesian character. The sources of primary data consist of the following songs: (1) Lumbung Desa (Village food

bank) by Ki Nartosabdo, (2) Lesung Jumengglung (The sounds of Lesung) by Ki Nartosabdo, (3) Menanam Jagung (Planting the corns) by Ibu Soed, (4) Lihat Kebunku (See My field) by Ibu Soed, (5) Potret Panen Mimpi (The portrait of dreamed harvest) by Iwan Fals, (6) Gadis Tani (farmer girl) by Iwan Fals, (7) Kembang Pete (the flower of petai) by Iwan Fals, (8) Isa Tani (Isa farmer) by Leo Kristi, (9) Serumpun Padi (a clump of rice) by R.Maladi, (10) Lagu Petani (The song of Farmer) by Iksan Scooter, (11) Nyanyian Kecil untuk Sawah (Little song for Ricefield) by Relung Kaca, (12) Genjer-Genjer (Name of the plant on the surface of swamp or river) (13) Nyanyian Petani (Farmer Song) by Grace Simon, (14) Terima Kasih Petani (Thank you Farmer) by Iksan Scooter, (15) Nyiur Hijau (Greed Coconut leaves) by R.Maladi, (16) Lestari (Preserved) by Gombloh, (17) Pak Tani (Farmer) by SLANK, (18) Musik Lesung (Music of lesung) by farmer mothers after the harvesting time, (19) Mencetak Sawah (make the rice field) by Iwan Fals, (20) Biru Emas Bintang Tani (golden blue of farmer star) by Leo Kristi, (21) Kolam Susu (the pond of milk) by Koes Plus, (21) Nyanyian Kecil Untuk Sawah (Little song for the ricefield) by Relung Kaca, (23) Pak Tani (The Farmer) by Koes Plus, (24) Semua Ladang and Cangkul sebagai Temanku (All the field and hoes are my friend) by dangdut music version, (25) Sawah Sepetak (a patch of rice field) by Dangdut remix, and (26) Sawah Ladang (Rice field) by Benyamin. The informants are language experts, historians, anthropologists, sociologists, and community leaders.

The main instrument is the researcher herself completed with the audiovisual equipment (video) and forms of observation, field notes, and interview transcription. The data collection method is done through documentation, the survey to the archeology data and data of social-cultural strengthened by *in-depth interview*, *collective interview*. To validate the data, it applies the triangulation method.

At the phase of data analysis, it applies three phases of interpretation: (1) interpreting the themes based on the data of observation and the relevant documentation, (2) interpreting the function of the data, and (3) arranging the model of conservation and model of transformation for progressive, sustainable agriculture with Indonesian character. To formulate the model of conservation and transformation of agriculture into "gotong royong" that is independent, strong, progress, *sustainable*, with Indonesian character all are done through FGD (*Focus Group Discussion*) with the representative of the farmer, expert, sociologist, anthropologist, historian, and agriculture instructors who have a direct relationship with the result of the research.

III. RESULTS AND DISCUSSION

AGRICULTURAL SPIRIT IN INDONESIAN POPULAR SONGS INSPIRED BY AGRICULTURE

Agricultural spirit in the Indonesian popular song, which is inspired by agriculture, can be classified into three periods, the agricultural spirit in the past (before the green revolution in Indonesia), contemporary agricultural spirit (during and after the green revolution), and agricultural spirit in the future.

Agricultural spirit in the past (Before Green revolution in Indonesia)

In the past, Indonesian agricultural spirit in popular songs was sung by many singers in the era before the 80s (Nartosabdo and Ibu Sud). The agricultural spirit was arranged in beautiful rhyme and rhythm, describing the spirit of regularity and beauty. The songs' agricultural spirit is the spirit of "gotong royong" that involved independence in managing food security, happy working ethic, beauty, environmental harmony, ritual beliefs, people harmony, technology, onward, and sustainability.

We can find out the spirit of self-help in managing food security through Lumbung Desa's diction (Village food bank), a song by Nartosabdo. The diction of village food bank derives from the Javanese language, meaning a place to keep the staple food. The staple food kept in a food bank has functioned as the reserved food for their daily consumption and as the seeds to plant in the next planting season. The rest can be sold and kept at the village food bank. The staple food kept at the village food bank is used as a reservation for the village people to anticipate food security when there is a pandemic or disaster. The farmers can make their reservations or buy the staple food at the village food bank at a normal price. Those who can not pay for the staple food will get support in food material from the village food bank. A village food bank's existence enables to supply the food for the people in the village (interview, 2020). The spirit of self-help is also reflected by the use of the agricultural tools that are made by themselves, such as alu, lumpang, lesung (a kind of mortar), pacul (hoe), pagut (ani-ani).

Dealing with the concept of a food bank, based on the research done by Rachmat et al. (2010), it is said that the staple food food bank in the community is classified into three kinds, mainly: (a) individual food food bank, (b) collective food food bank, and (c) village food bank. The individual food food bank is a place to keep the harvest that the farmer has. The place is put in a room integrated with the house where the family lives. It functions as food supplies for a season up to the next harvest season. A collective food bank is a food bank built by a group of people (or a community) for their group interest in dealing with their needs and anticipating the problem of food scarcity. A village food bank is a place to keep the harvest that is commonly initiated by the village community. Then it got support from the government to resolve the problem of food vulnerability at the village level. The village food bank's capital sources come from the savings of the staple food material of the village community and government support. Based on the archeological study, the existence of "Candi Lumbung" in Magelang (Central Java), built at about 874 AD, shows the historical evidence that in the past, the food bank had existed in the community (Rachmad et al., 2011). The village food bank's spirit of food security is to widen its functions, supporting the government in distributing the subsidy and the agricultural product to the farmers. Since the New Order period, the village food bank is rarely found out and was replaced with the Bulog (State-owned bureau for logistic matter) with the authority in the hand of the central government. The history of Bulog started from the colonial period, in which it was named *Voedings Middelens Fonds* (VMF) in 1939, as an institution for supplying staple food. VMF was in charge of importing, selling and supplying rice. After the acknowledgement of Dutch government to Indonesian government at the end of 1949, VMF was dismissed. The Indonesian government then built the Yayasan Bahan Makanan (Bama) (The institution of Staple Food) in 1950. One year later, Bama changed into Yayasan Urusan Bahan Makanan (YUBM), which not only handled the rice management, but all kinds of staple foods. After Soeharto was

inducted as the Second President of Indonesian Republic on 12 March 1967, the government built “Badan Urusan Logistik” (Bulog), with the main goal to save the supply of staple food in the support of the existence of the new government. In the New Order, Bulog functions as the new VMF, that is importing, selling and supplying the rice managed by government (Abas, 1997; Amang and Sawit 1999).

Under the presidential decision (Keppres) No.50/1995, the responsibility of Bulog was focused on controlling the price of and managing the supply of rice, sugar, wheat flour, soybean, and other staple food. However, Keppres No. 45/1997 reduced the roles of Bulog, and it only managed the two staples: rice and sugar. The next, the Keppres (Presidential Decision) No 19 /1998 reduced the function of Bulog along with the agreement between the Government and IMF, which stated in the Letter of Intent (LoI) that the Bulog was limited to the management of rice commodity, while the other commodities were released to the market mechanism (Arifin, 2007).

Agricultural spirit of independence in fulfilling the necessity is also reflected in the following diction *njukuk pari, noto lesung, nyandak alu, nyosoh rice, ana lumpang, yen wis rampung nuli adang*[1] (take the rice, arrange the lesung, grab the “alu,” process the rice at the ‘lumpang’ and if it is finished it is cooked) are installed among Indonesian community since the old time of Nusantara. All of the processes of fulfilling the basic needs were done independently, not depends on the other people’s service. Self-help or independence is a socio-cultural capital that made the Indonesian people survived. When the spirit of self-help and independency was developed according to the contemporary context, it can contribute to the advanced Indonesian agricultural character. The spirit is now rarely found out among the society.

Agricultural spirit of happily working is depicted in the diction of the songs *Lesung Jumengglung* by Nartosabdo³; *Sayup Suara Seruling menghantarkan Bayangmu, musim manen kusambut gembira*, in the “Nyanyian Petani” (Song of Farmer) by Grace Simon; *aku gembira, menanam jagung di kebun kita (I am happy, planting the corn in our field)* in the song *Menanam Jagung (Planting The Corn)* by Ibu Sud. Through the diction of *Lesung Jumengglung* it described the tradition of crushing the rice in the past, that was done by using the tools called *lesung, lumpang, and alu*⁴ performed by girls and mothers, the sounds of the activity are very musical and describing a cheerful situation. During the planting season, taking care the plants, and harvesting, as well as the post-harvesting activities, the farmers were working in happy situation. When they are tired, during the rest, there is people who played a flute and singing Javanese song (Subroto, 1985, Salamah et al., 2017). Such spirit is now rarely found in the farmers life.

The spirit of work ethics, onward, and sustainable can be found out in the following dictions, *ndang tumandang ... padha maju (let’s go to work ...go onward)* (song by NartoSabdo), *kita bekerja tak jemu-jemu (We are working no bored)* (song by Ibu Soed). Such diction describes the working ethics of quick, not delaying the work, highly motivated, and no despair. The farmers in the past, commonly worked fast, the target was reached quickly, cultivating the soil, fast planting, taking care the plants, having a good harvest. Anything was accounted in line with the season (Subroto, 1085; Rendra 2003; Salamah, 2017). Based on the historical data and archeological data, in Indonesia it explained that the agricultural activities have been known since prehistoric. At the beginning, the method of cultivation was done in a simple way, with many kinds of tubers plants. They cultivated the land by opening the forest near their living areas, and move from one place to other. Then they changed the method of cultivation by cultivating the land intensively and permanently (Cahyono in Salamah et al., 2017).

The spirit of togetherness and cooperation can be seen through the following diction “*ayo di, ayo kang* (Nartosabdo), *ayo kita bersama-sama* (Soed), *urip rukun bebarengan, mbangun desa sak kancane, and rame-rame nggarap sawah lan kebone, ayem tentrem* (Koes Ploes). Such spirit of togetherness describes the importance of maintaining peaceful life. In addition to the Javanese culture, *gotong royong* and *guyup rukun* is also found out in other areas in Indonesia, with different terms, for example, in Maluku it is popularly called *Pela Gandong*, in Bali it is called *Ngayah*, in Manado it is called *Mapalus*, in Aceh people called it *Sara Ine*, in Minangkabau it is called *Tigo Tungku Sejarangan*, and West Kalimantan people called it *Kepala Paret*, all of which have the same ideas, togetherness and cooperation (Salamah et al., 2017). Therefore, the basic ideas of agricultural spirit of “gotong royong” is the togetherness and appropriateness in managing the agriculture since the planting season up to post-harvest. The basic idea of “gotong royong” spirit is based on the nature of agriculture as a collective livelihood. The need of managing the cultivation in collective can not be separated from the series of activities of land and agricultural cultivation, which is done in a series of phases of cultivation and sustainable since the planting through the post-harvest management.

In addition, there is a spirit of working ethic in the dictions *nyambut gawe tanpo pamrih* (working voluntarily), *wayah esuk wis podho nggiring sapine nggarap sawah lan kebone* (in the morning, they have guarded the cows and buffalos). Those dictions describe the working ethic which embraces the spirit of discipline, and enthusiastic.

The spirit of natural beauty and harmony in the environment can be seen from the dictions *lestari alamku, lestari desaku, suburlah bumiku, nyanyian pujaan untuk nusa, Nusantara lama tentram kartaraharja*⁵ (Well preserved my nature, my village, the fertile of the land, the song of praising the archipelagos. Nusantara peaceful and welfare), Song by Gombloh. Besides, we can find out the spirit of beauty in the arrangement of the rhymes and rhythm, word choices in the song lyrics. Based on the ecological approach, we can describe archeological sites in a particular area having several environmental variables. Mundardjito (1993) applies Spatial Archeology in his research on the Archaeology-Ecology that explored the connectivities between ecology and the placing of sites in the eras of Hindu-Buddhist in the 8-10 C in Bantul and Sleman, Yogyakarta. The research shows that most of the 218 sites observed give evidence that the dwelling of the Javanese community in the 8th-10th Century lay in the agricultural area of fertile lands. The ecological consideration was applied in many decisions concerning producing food supply and building

³ *Lesung Jumengglung sru imbal imbalan, manengker manungkun* (the musical sounds of repetitive ‘lesung’) *Ngumandang ngebaki sak jroning padesan* (the sounds are echoing, heard across the village)

⁴ A stone for crushing the rice, traditionally used in the past (commonly made of stode or wood, it results in musical sound)

⁵ *tentram kartaraharja* an expression that implies a peaceful area and everything is in order and people are prosperous

safety, and putting the building for religious activities (Mundardjito, 1993:234). Those data show that since the 7th C, people in Indonesia have identified the environmental harmony and appropriateness in cultivating the land.

Based on the historical and archeological data, agriculture in Nusantara played important roles in the nation's economy and protected by applying lay system applied in the eras (Kutaramanawa Bab XVIII on Bhum). Considering the essentials of agriculture, the government needs to pay more attention to agriculture as the pillar of state economy through many policies on protection and facilities of agricultural technologies, knowledge, license, and law protection in the contemporary context.

Agricultural Spirit in the Transition Era (During Green Revolution in Indonesia)

In the transition era (during the green revolution in Indonesia), many singers sang agricultural spirit in the 1980s. Among other is Grace Simon, Iwan Fals, Ichsan Scooter, Gombloh, and Slank. Agricultural spirit in this time was in the form of a big concern on the fate of farmers and agriculture that was written in satires in song lyrics to express sadness, exacerbation, and regret because of the destruction of socio-culture of agriculture and environment due to the policy that was in favor of capitalist.

At the time of the green revolution, agriculture was made uniform for national food self-sufficiency. All farmers are obliged to plant rice as if all people in this Indonesian nation consume rice as the staple food. Moreover, the seeds of rice were also uninformed, which meant the imported seeds. Organic agriculture was changed into pesticide agriculture (toxic). Organic knowledge inherited from the older people was removed by instant knowledge, all - pesticide (toxic), fertilizer, and pesticide. The pests are immune to the chemical pesticide so that they needed more and more insecticide and fungicide. As the result of overdosed use of agricide, the soil was saturated, acid, infertile, and not productive. In a short time, the agricultural soil was getting arid and barren. The uniformed rice planting policy caused many areas to barren and unproductive because of its unsuitability for rice plants. The imported seeds removed rice's local seeds, and it became extinct (Abas, 1997; Arifin, 2007, Salamah et al., 2017).

The agricultural areas were then shifted into industries so that there are many fertile and productive land changed into industrial areas. The concern on the change of agricultural land was articulated by Iwan Falls through the diction of koran pagi, ada kabar menarik hati, konglomerat mencetak sawah, Tanah milik siapa, Aku jadi berfikir (morning papers, there was interesting news that a conglomerate created rice field, who owns the land, I am thinking). As a result of the policy that favored the conglomerate, many farmers lost their field. We can find out in the following diction: Petani Miskin rezeki, pabrik Datang, Sawah perlahan menghilang, Petani dipenjara, Petani dibenci pemimpinnya, ada yang didera, ada yang hilang nyawanya, hilang hidupnya, sawah menghilang, Petani memburuh ke Kota (Farmers are poor, the factory was coming, the rice field was disappeared, farmers are in jail, the leaders hate farmers, some of them are tortured, some lost their lives, lost their livelihood, ricefield disappeared, farmers become labors at cities) (Iwan Fals, 1988).

Those dictions describe the unfavorable situation for the farmers' fate and life, and the agricultural condition in the green revolution era. As the result of the government policy that favors the capitalist, there were more and more changing agricultural land functions in massive, to become industrial areas, plantation, and housing (real estate). The agricultural land is getting narrower; farmers lost their livelihood. They are forced to give their ricefield to the capitalist, facilitated by the state. Agriculture was not more motivating for farmers' life and livelihood. There was no farmers' singing at the harvest time, no more children playing at the ricefield.

The spirit of concern towards the impact of the changing functions of the land, kepedulian terhadap dampak alih can be found out in the following diction; punakawan makan tersungkurkan, raksasa industri tabur beton pencakar langit, barisan padi serasa tak penting lagi, semua mudah terbeli, sawah hilang, petani berhutang, rakyat kecil kelaparan, ladang hilang, real estate menjulang (Punakawan who eat were fallen down, industrial giants spread the skyrocketing concretes, the rows of riceplant was not important anymore, all have been purchased, ricefield is disappeared, farmers are in debt, low-class people were hungry, the field was lost, real estate were high rocketing) (song Relung Kaca). Then, in the following diction padi-padi telah kembang tapi bukan kami punya, tebu-tebu telah kembang tapi bukan punya kita (riceplants have been flowered but they are not ours, sugar-cane plants have been flowered but they are not ours) (song by Ichsan Scooter). The dictions describe the agriculture which is not possessed by farmers, instead it is owned by the capital owner. Farmers do not become subjects, they are objects (laborer). The miserable description of farmers' fate by Iwan Fals was shown through the diction setangkai kembang pete, tanda cinta abadi namun kere (a flower of pete, a sign of eternal love but poor) (Iwan Fals).

The land shift also resulted in environmental degradation. Musicians disappointment towards the policies that did not favor the environmental can be found us in the diction tanahku rawan, Bukit Bukit telanjang, pohon and rumput enggan, burung-burung malu bernyanyi (my land is vulnerable, the hills are barren, trees and grass are reluctant, birds are shy to sing) (Gombloh). Deforestation, the overuse of chemical materials, and industrial areas that did not care about environmental impact analysis resulted in environmental degradation.

The historical and archeological study can figure out that the ecological concept had been applied since ancient times (Mundardjito (1993). In the Majapahit era, for instance, managed the ecology of agriculture in the Regulation "Kutaramanawa" Chapter XVII on the land/soil. The book was published by Dr. J.C.G Jonker in 1885 in Dutch under the title Agama (The Book of Regulation).

Agricultural spirit in the Future (After Green revolution in Indonesia)

Agricultural spirit in the future can be seen in the following diction cantiknya hijau yang membentang, oksigen sejuk terhele, nuansa damai terasa (the beauty green spread over, cool oxygen is inhale, peaceful situation is felt) (Relung Kaca). The similar diction was also conveyed by Gombloh through the diction lestari alamku, lestari desaku, Tuhanku menitipkan aku,

nyanyi bocah-bocah, di kala purnama, nyanyikan pujaan untuk nusa, damai saudaraku, suburlah bumiku, kuingat ibuku dongengkan cerita, kisah tentang jaya nusantara lama, tentram kartaraharja (well-preserved my nature, well preserved my village, My God put them in me, the children are singing, at the moonlight, the song praising for the land, peaceful my brother, fertile my land, I remember my mother told a story, about the victory of old nusantara, peaceful and welfare) (Gombloh). Through the following diction Gombloh also conveyed his concern on the future of agricultural spirit kuingin bukitku hijau kembali, semak rumput pun tak sabar menanti, doa kan kuucapkan hari demi hari (I want my hill green, the bush and grass can not wait any longer, my pray I said day by day) (Gombloh). Those dictions depict the spirit on the importance of keeping harmonious environment for the life, welfare and happiness for human being.

In other words, the students of Agriculture Universitas Gajah Mada articulated hope and optimism through the Mars of Agriculture Faculty UGM, describing the spirit of agriculture to onward, working ethic, the spirit of nationalism, and spirit of gotong royong. The spirit of agricultural progress, can be seen through the diction Majulah, majulah agriculture (Go onward, Agriculture), expressing the millennial generation's strong willingness to build Indonesian agriculture. The spirit of working ethic that is full of motivation to contribute to manifest agricultural progress, prosperity, and welfare can be seen in the following diction; terus bangkit tanpa henti, trus buktikan, petani nelayan kerja pagi petang (keep going, no stop, prove that the farmers and fishermen work morning to to afternoon). We can see the spirit of gotong royong through the following diction bersatu kita, dalam satu suara, ikrarkan agriculture tuk negeri (we are united in one voice to declare the agriculture for the nation), expressing the strong will to be united helping Indonesian farmer to move and onward by having the knowledge they have learnt in the campus. We can see the spirit of nationalism through the diction baktiku untuk Indonesia, sawah menghijau, laut biru terbentang, negara kita bak surga di dunia, ilmu kuabdikan bagimu negeri, ikrarkan agriculture tuk negeri (my dedication to Indonesia, grees ricefields, blue sea are across the sight, our nation is like a heaven in the world, I will dedicate my knowledge for may nation, declaring agriculture for the nation) expressing the spirit of love to the nation. They express the spirit to love the nation, declaring the to dedicate the knowledge they have learned in the campus to be dedicated to the nation, to help the farmers making progress in Indonesian sustainable agriculture.

Based on the historical and archeological data, it is proven that Indonesian people did the planting system and land cultivation since the prehistoric era. And then in the eras of Hindu-Buddha, the farmers have known the soil cultivation and selecting the seeds in agriculture, as well as the manageable irrigation (Inscription of Tugu in 5th Century; The Inscription of Harinjing A, B, and C in the 9 – 10 C, under the government of Mpu Sindok (first half of 10 C) in Brandes, 1913:82,83). In the era of Airlangga (1019—1049 AD in the Inscription Kamalagyan. The peak of the progress in agriculture can be seen from the Majapahit era, through the protection towards the agriculture are, the heights of land possession, and the status of agricultural land in the form of law system in the kingdom, the Book of Kutaramanawa Chapter XVIII on the Land). Based on the archeological data, the protection towards agriculture is a must.

THE FUNCTION OF AGRICULTURAL SPIRIT THROUGH THE DICTION OF INDONESIAN POPULAR SONGS INSPIRED BY AGRICULTURE

Departing from the analysis and discussion on the diction, we can find out that the functions of the diction related to the agricultural spirit can be classified into three (1) function of empowering, (2) function of resistance, (3) function of recommendation.

The function of empowering can be described as the expression of longing for the agriculture that possesses Indonesian characteristics, such as the spirit of "gotong royong," harmonious, working enthusiastically, religious, and village food bank. Those characteristics have become the Indonesian farmers' spirit of strengthening food security and independence in fulfilling the food demand through the saving and gotong-royong. Such function can be found in the diction of song lyric of Lumbung Desa, Lesung Jumenglung by Nartosabdo, Terima Kasih Pak Tani (Thank you Farmer), by Icksan Scooter, Nyanyian Farmer (Farmer song) by Grace Simon.

The function of resistance can describe disappointment towards a governmental policy that removed the socio-cultural capital into physical capital. The loss of socio-cultural of gotong royong at the agriculture can be seen since the ideas of the green revolution started in the Repelita 1 in 1969. The capitalist removed the socio-cultural capital, the farmer's existence as the subject was reduced into an object of labor. The variety becomes uniform. Agriculture is changed into "agricicide." The imported seeds remove local rice seeds. All of those result in degraded land for agriculture, a polluted environment, and declining production of rice. The next consequence is that the government imported the rice in a bog amount. After the degraded land, the government policy changed the land into industrialization. Deforestation, the trees were cut and cleared for plantation of the investor, the fertile soil was changed into factories so that the farmers lost their rice-field. The impact is, there is a shift of livelihood from farming into factory labor and plantation labor. The loss of agricultural land and field made the children lost their playground. As a result, many children express their necessities for playing through fighting, juvenile sexual deviation, and drugs. From the chronology of the destroyed agricultural socio-cultural aspects, it is urgent to design agriculture through the formulation of an approach combining the socio-cultural capital and physical capital for the agricultural system within Indonesian character.

The function of recommendation is described through the expression of expectation that the state has the goodwill to protect the socio-cultural capital as the agricultural spirit within Indonesian character and facilitating the physical capital in the form of knowledge, technology, quality seeds, and the accompanying Indonesian agriculture with the paradigm of progressive, and sustainable. From the study of history, archeology, and sociology, the musicians expect (1) to return to the agricultural system, which is in natural ways to save the environment. (2) the government protects and facilitates agriculture's progress with physical capital by taking care of the Environmental Impact Analysis and (3) considering the less and fewer agricultural land areas. Farmers must think over the modern system of farming without removing the local wisdom.

IV. FINDING

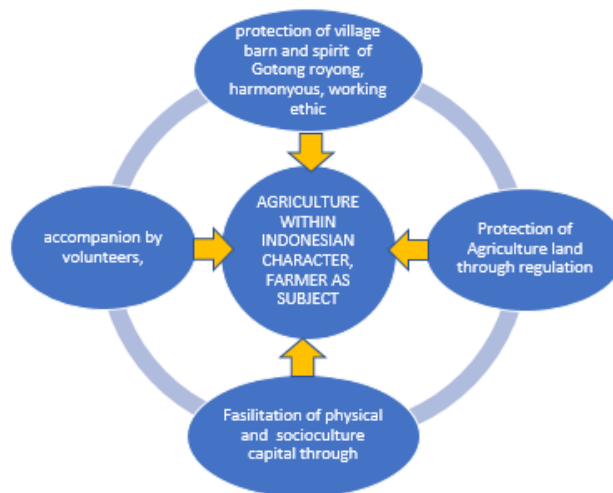
THE CONSERVATION MODEL THROUGH THE DICTION OF AGRICULTURAL SPIRIT

Archeological data show that the King had done facilitation and protection on agriculture in Nusantara since the 5th C, as it was written in the inscription of Harinjing of 726 Caka (Callenfels, 1954:115-130; Brandes, 1913:82-83); in the period of King Airlangga 10th C (Brandes, 1913:134-135). In the era of Majapahit, the King gave protection to the area of agriculture (Nagarakretagama pupuh 88.3, Th. Pigeaud, Vol III:103-104). Realizing the collective nature of agriculture, we think collective management is the key. In other words, the spirit of gotong royong has to be protected and maintained.

During President Soekarno's administration, agriculture's development started with nationalizing all agriculture sectors that the Dutch Indies previously owned to become Indonesian. He then strengthened by building the "Fakultet Agriculture Universitas Indonesia" (now IPB) in Bogor. In his speech, Soekarno highlighted that food determines the life and death of a nation. The farmer is the backbone for the Indonesian food supply or the pillar of Indonesia as a nation. Therefore, it is appropriate that agriculture has to be the priority of national development.

Based on the historical, archeological, social, and cultural studies, for developing the agriculture within Indonesian character, the protection and maintaining the essence of the spirit of gotong royong have to be a *pattern of behavior* in the social-cultural lives among the farmers from time to time, so that the values of gotong royong instilled into a tradition in the daily activities of the community. In its implementation, the values of gotong royong are manifested through the farmers' cultural elements such as religion, economy, knowledge, technology, social organization, arts, and language (Salamah et al., 2018). In the religious aspects, the agricultural spirit of gotong royong strengthens the sacredness and tolerance in farming, which relies on God. In the economic aspect, the agricultural spirit of gotong royong strengthens social solidarity and helps each other. In the aspects of knowledge and technology, the agricultural spirit of gotong royong is supported by a research institution's roles as the pioneers in the development of technology. In the field of social and economic organization, the agricultural spirit of gotong royong supported cooperatives' roles as the pillar of the Indonesian economy. In the art and language, the agricultural spirit of gotong royong supports the character of Indonesian agriculture within *Bhinneka Tunggal Ika* (unity in diversity).

Besides, protection and treatment of the spirit of food security at the village level are manifested in the form of a village food bank that needs to be moved and widen its function and roles. Considering the importance of the village food bank in the past, it needs empowerment, especially in village food bank through gotong royong. The village food bank's empowerment may help the government distribute the assistance on physical capital to the farmers. All at once, it helps the coordination of agriculture and information of market price determined by central government through the village food bank. Based on the research finding on the agricultural spirit in the diction of Indonesia popular songs, historical-archeology data, and sociology, the model of conservation to maintain and care for the agricultural spirit with Indonesian character can be described as follows:



Picture 1: Model of Agricultural Conservation with Indonesian character (Research Finding)

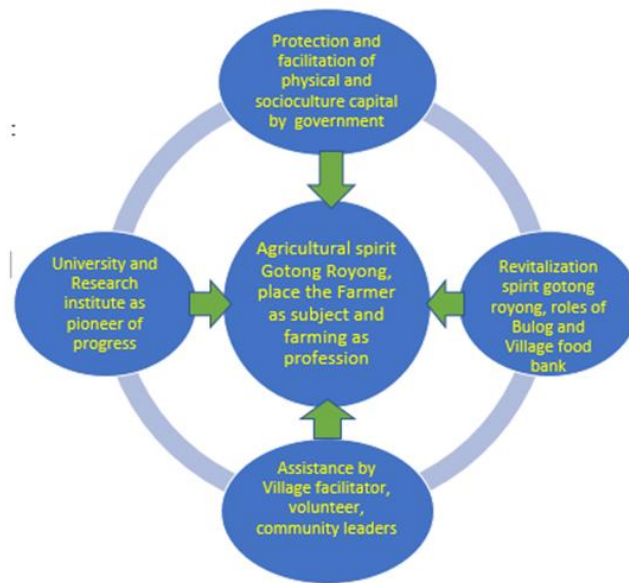
Based on picture 1 above, under the agricultural conservation model, the most essential is protection and empowering the spirit of gotong-royong and *guyup rukun* starting from planting, the subsidy of agriculture at the village, managing the agricultural product, and marketing the farming product. For that reason, the roles and function of the village food bank are strengthened as the partner institution for bulog at each village level. By empowering the village food bank's function, in the digital era, the farmers can control the storage, distribution subsidy from the central to the local. In this strategy, the government can deliver the subsidy for the farmers in a controllable system. Besides, people can maintain the empowerment of agricultural spirit like art, religious ritual, keeping the harmony within the environment in the program of heritage tourism of agriculture.

The implementation of the conservation model through the agricultural spirit needs the village facilitator by recruiting the graduates of Agriculture Faculty and agriculture technology, facilitated by the government in cooperation with the local or village government as the party in charge of implementing the village. With the perspective of agricultural progress and mediator connecting the farmer community and community leaders, university, and government, the assistance model can be done. Thus, the agriculture graduates have the big opportunity to participate in progressive agricultural development.

TRANSFORMATION MODEL OF AGRICULTURAL SPIRIT IN THE DICTION OF INDONESIA POPULAR SONGS; INDONESIAN CHARACTER IN MILLENIAL ERA

Based on the finding on the agricultural spirit in the past and from the research data and historical-archeology data, it needs the transformation of agricultural spirit with the characters of progress, sustainability, and Indonesian character for strengthening national food security advancing agriculture.

In line with the tourism policy based on culture, it is an important moment for strengthening socio-cultural capital at the local level. The policy has to be supported by activists of socio-culture agriculture at the village, university, and research institute as pioneer in the science of agriculture and technology, related agricultural bureau as the governmental stakeholder, and students/alumnae of agriculture as the facilitator (patriot of the village⁶) at the village levels who help to assist in moving the agricultural activities to be in progress, sustainable, and Indonesian character.



Picture 2: Model Transformation of Indonesian Agriculture with the characters of progress, and sustainable (Finding Research)

According to Fukuyama (1999), strengthening socio-cultural capital plays an important role in the functioning and strengthening of modern community life. Strong socio-cultural capital will be strengthening the advancement of sustainable agriculture with the spirit of gotong royong. Through the concept, the development of agriculture can be seen as wise when built with the balance between physical and socio-culture capital.

Furthermore, the transformation of agricultural spirit in the current research is called Transformation of Agricultural Spirit of Gotong Royong. The model of Transformation of agriculture gotong royong can be described as following picture.

Based on picture 2, the agricultural transformation model with the spirit of gotong royong explains that to do the transformative agriculture with the Indonesian character, progressive and sustainable, it needs facilitation and protection from the government in the form of physical and socio-culture capitals. Physical capital can be in the form of knowledge and technology dissemination on agriculture, the technology of processing agricultural products, soft loans, standard market prices, and the agricultural product market.

The agricultural problems are worsened with the corruption of the subsidy of fertilizer, price fluctuation of an agricultural product that does not favor the farmers, and the problems of processing agricultural products. For that reason, the roles of village food bank have to be revitalized as the partner of Bulog, accommodating the roles of Bulog in the rural areas. The roles of Bulog should be widened as a food bank for agricultural information (price, products, and distribution on the national scale), as the center for the distributor of subsidized fertilizer, best quality seeds, subsidy of agricultural technology, the market of agriculture product, and coordination of the management best agricultural product in each of areas. In doing so, village food bank's roles and function should also be revitalized, enhanced in line with the necessity as the distributor of subsidized fertilizer, local agricultural product, the center of information, especially on the price of agriculture product. Enhancing Bulog and village food bank's roles

⁶ patriot of the village is an agricultural scholar who facilitates farmers on how to farm that adopts technological advances (from research results), but still has Indonesian characteristics

and function enables the control of subsidy, distribution, and agriculture market. The action can prevent corruption of subsidized fertilizer.

Understanding the collective nature of agriculture, we conclude that collective management is the key. In other words, gotong royong is the appropriate formula for the farming process. The spirit of gotong royong is also widened and revitalized. In the beginning, the spirit of gotong royong was limited to do among the farmers and then between the government, research institutes, university, community leaders, village facilitators (village patriot), farmer community, bulog, and Village food bank. The collective action to progress Indonesian agriculture as the pillar of national food security and Indonesian agriculture's progress within Indonesian character can be manifested. Besides, farmers' acknowledgment as the subjects can be done massively. History witnessed that the advanced countries build food sovereignty as the main priority and place the farmer as the subject, while the farming activity as the profession. Strengthening the transformation of agriculture can be done through regulation to do structurally, systematically, and sustainably.

V. CONCLUSION

Based on the analysis and discussion, it can be concluded as follows.

1. The essence of agricultural spirit found out from the research data, historical-archeology, and sociology is that the spirit of gotong royong implied that agriculture is a collective work involving many parties. The spirit of keeping the food security is manifested in the form of a village food bank/food food bank.
2. The function of agricultural spirit found out in this research is the strengthening the spirit of gotong royong as sociocultural capital; protection and facilitating balanced with the socio-culture capital; and assistance for advancing agriculture by optimizing the roles of agriculture scholar as facilitators at the field.
3. The model of conservation agricultural spirit of gotong royong is strengthening and enhancing the spirit of gotong-royong, strengthening the roles of village food bank as Bulog partner. To optimizing it is done through strengthening socio-culture capital such as art, religious rites, keeping the harmony of the environment and manifested in the form of heritage tourism program with the agricultural context.
4. The model of transformation of agricultural spirit gotong-royong implies that placing the farmer as the subject, and the work of farming as a profession; revitalization and enhancement of the scale of spirit gotong-royong to be wider, and stronger through the collaboration among government, research institute, the graduates of agriculture and technology agriculture faculties as the facilitator for the local farmer (patriot of the village), volunteer of socio-culture agriculture, and farmer to foster the agriculture which is progressive, advanced, sustainable and Indonesian character. To reach the goal, governmental protection and facilitating to the farmer and agricultural land is the obligation. Optimizing the agricultural product's subsidy and distribution can be improved through the partnership between Bulog and the village food bank. The partnership system between Bulog and Village food bank, coordination of subsidy, and the agricultural product distribution can be performed, evaluated, and controlled.

VI. SUGGESTION

Based on the conclusion of the research, it is recommended to:

1. Government to provide facilitation and protection to the farmer, agricultural land, and sociocultural capital with simple regulation. To make it efficient, for the development of agriculture, it is suggested that the government provide the space to the agriculture graduates for actively participating in the development of agriculture as of the village. Place the farmer as the subject, and farming as a dignified profession.
2. University and research institute take more roles, actively collaborating with the government to disseminate research results to build progressive agriculture. The internship program can be done directly to the farmer community through the partnership with the agriculture office as the first step to prepare the graduates as the patriot of the village (facilitator).
3. The Bureau of Agriculture has to be proactive in improving the partnership and cooperation with the research institute, university, community leaders, patriot of the village, and volunteer of agriculture leaders, to move up the progressive agriculture, sustainable, and within Indonesian character.
4. Students/alumnae of Agriculture and Technology Agriculture Faculties have to be provided wider space as the patriot (facilitator) to assist, mediate, and collaborate with the agriculture office to disseminate the research result to build progressive agriculture character and sustainability. In doing so, the graduates of agriculture have their space to contribute to the development of agriculture.

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